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## II. THE GENRES OF LITERATURE

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### A. Translations from Russian Literature

Translations from Russian literature are included in this section because of the influence they have had on Chinese intellectuals.

According to a survey made in 1937 in twenty-one Chinese universities and eight high schools, foreign literature, particularly Russian, English, and American, had an important place in the intellectual life of contemporary youth in China. Gorky was mentioned oftener than any other foreign author. Other favored Russian authors included Tolstoy and Turgeniev.[13] This popularity of Russian literature seems remarkable in view of the fact that between 1927 and 1949 there were no Russian schools in China and almost no Russian was taught. Of course, many works of Russian literature were translated into Chinese.

The success of Russian literature in China stems from the appreciation of the problems confronting Russian and Chinese society: the conflict of generations, new sexual ethics, the struggle for sexual equality, the struggle between the doctrine of "non-resistance" and a revolutionary attitude toward life. Sympathy with the Russian revolution has also played a part.[14]

Translations of post-1917 Russian writings

13. Olga Lang, Chinese Family and Society, New Haven, Yale Univ. Press, pp. 276, 363-64.

14. Ibid., p. 276. O. Briere, Les tendances dominantes de la litterature chinoise contemporaine, Bul. Univ. Aurore, Ser. III, Vol. 9, #35, 7/1948, p. 251.

538 such as Krymov's Tanker Derbent (1939),
814 Ostrovsky's How Steel Was Tempered (1937),
Simonov's Days and Nights, a novel of Stalingrad, Scholokhov's And Quiet Flows the Don, and Virgin Soil Upturned, a novel about collective farming, and Fadeyev's The Young Guard (1945) were read by secondary school and college students. These novels encouraged young intellectuals with a yearning for a "positive" life of action no less heroic, revolutionary, and romantic than that experienced by the heroes about which they read. These novels had an obvious influence on the radical movement among the students who defied the Kuomintang regime.

Today, Bassov, hero of Krymov's Tanker Derbent, and Korchagin, hero of Ostrovsky's How Steel was Tempered, are more familiar to the students than many of the characters in novels written by Chinese authors, most probably because the Chinese novels are poor imitations of Russian originals. Mayakovsky's poem "Lenin" is acclaimed by the Chinese Communists as a model of socialist realism, and Michael Prishvin's nature petry is popular. Chinese translations of Ehrenburg's Storm and Nikolayava's Harvest are best-sellers.[15]

Since the establishment of the Central People's Government, delegations of Russian authors have visited Peking and other important cities of China. Russian is now taught in Chinese schools as the foreign language. Under the Communist regime, the Sino-Soviet Friendship

15. [ see next page]

538 814 Association, which has branches throughout China, has contributed much in the promotion of popular appreciation of Russian culture.

B. Academic Writings

814 Academic writing under the direction of the Chinese Communists seems to be concentrated upon the history of peasant rebellion during the last one hundred years, anthropological studies of the ethnic minorities in China, commentaries, political and philosophical, on texts by Marx, Engels, Lenin, Stalin, Mao Tse-tung, and Liu Shao-ch'i, and archeology and pre-historic Chinese society.

In the field of modern Chinese history, the Chinese Historical Society[16] is most comprehensive in its program of research. It has sponsored the compilation of a series of documents on modern Chinese history. To date, the published volumes of the series include Nien Chün, concerning the peasant rebellions in Kiangsu, Anhwei, Honan, and Shantung in the latter half of the nineteenth century; and the Hui Revolt, the

15. "'Liberating' the Creative Impulse in China," The Times Literary Supplement, August 5, 1955, xlii. For the Chinese Communists' own estimation of influence of Soviet literature on Chinese writing, see Pa Jen, Look at the Soviet People Through Soviet Literature, Peking, Chung-kuo ch'ing-nien ch'u-pan-she, 1955.

16. Society is now called the Institute of Chinese History, a division of the Academy of the Sciences at Peking.

814 revolt of the Hui people in the Northwest and in the province of Yunnan in the Southwest in the nineteenth century; The Opium War (1839-42); and The Hundred-Day Reform (1898). This series will include twelve collections of source materials including works on the Sino-Japanese War (1894-95) and the May Fourth Movement (1919).

The published volumes contain a wealth of source materials. In addition to assembling records kept by previous governments, the works bring together the memoirs of individuals concerned and documents which have lain undisturbed in county archives. However, one cannot find in these volumes any interpretation of or commentaries on the material gathered. In the prefaces to these published volumes it is stated that:

> "Counterrevolutionary forces always try their best to distort fact. Because they often suppress and destroy revolutionary literature, the latter is seldom preserved for posterity. New research in past revolutionary events can only proceed from the records kept by the counterrevolutionaries. Therefore those who are going to use the material here assembled must be reminded that they should approach the matter with a viewpoint opposite to that advocated by the authors of the material."

So far no major historical treatises based on this material have been written. The first volume of Part I of Fan Wen-lan's Modern

814 History of China (Harbin, Tung-pei shu-tien, 1948), which deals with the period 1840-1905, is the text on modern Chinese history; Fan's book was published before the Communists achieved national power. Other historians such as Ku Chieh-kang, who at the beginning of the Communist rule in China expressed his gratitude to the Chinese Communist regime for enabling him to continue his research, have so far produced nothing.[17] Historians in China now prefer to annotate published works rather than write their own views of history, probably for fear that the whims of some Communist critics may some day put them in peril. As a result of the lack of new historical texts, history books written before 1949 are now being reprinted.

Of the academic people who have transferred their allegiance to the Communist regime, the anthropologists seem to be faring better than others. Fei Hsiao-t'ung, author of Peasant Life in China (London, 1939) and China's Gentry (Chicago, 1953), published his Revamping the Universities (Shanghai, Shanghai ch'u-pan kung-ssu 1950), in which he anticipated the change of college curricula under the Communist government. Fei has since led several government delegations to visit the ethnic minorities in the South and Southwest and has made some first-hand studies of these peoples. In the field of anthropology much basic study is possible without running afoul of the Communist line. Despite the

17. The re-writing of history textbooks with a dialectic materialist viewpoint for primary and secondary school students is not considered in this section. See the chapter on Education in this handbook.

814 omnipresent praise for Communist policies, the articles written by the anthropologists do indicate that new facts are being discovered; and the fact that these discoveries are financed by the government and are used in the administration of the minority peoples may suggest the favored position held by anthropologists in China today. On the other hand, anthropologists so busily employed by the government are prevented from doing the work they might do in a free society.

829 In the field of philosophy, especially in political philosophy, Mao Tse-tung's books are accepted as of unquestioned authority. His Selected Works has gone through several editions since 1949, each new edition being more beautifully and elegantly printed than the one before. But Mao has not written any new books since 1949. Political theorists who wrote on socialism before 1949 now limit their writings to short articles published in such journals as The New Reconstruction (Hsin Chien-she), explaining Communist terms and government policies. Fung Yu-lan, the philosopher, has only published one article, "Mao Tse-tung's On Practice and Chinese Philosophy," since he made his confession. His article is an attempt to establish some continuity in Chinese philosophy in the past centuries, especially as it is concerned with the problem of knowledge and action, and to place the various revolutions in the same context. The article attempts to make Mao Tse-tung's ideology seem respectable, but it adds nothing to the development of philosophy. This state of affairs is necessarily

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In addition to those listed in Table 9, there were undoubtedly many more lesser regional magazines which failed to compete for attention in a regional newspaper's advertising columns. On the other hand, many major national magazines were listed, such as People's Pictorial, New Reconstruction, Study, and the Chinese version of For A Lasting Peace and For A People's Democracy. The prices listed in Table 9 may be compared with the price for rice, about JMP$700 a pound, and pork, about JMP$2,850 a pound, in 1953 in Chungking.

3. Contents and Readership

Textbook distributors, in the Southwest China Region, have been doing a profitable business. Next to textbooks, popular literature, cartoons, periodicals and pamphlets have been and resumably still are easiest items to sell.[22] One of the typical booklets is the "March on Snow Mountains toward Tibet," published by the Southwest People's Publishing Company in 1952.[23] It

22. A national survey in early 1950 showed that popular literature, with 43 titles, topped the list of periodicals then in circulation. See Hsin-hua Yüeh-pao [New China Monthly], Vol.I, No. 5, Peking, March 1950, pp. 1255-58. Another national survey in Feb. 1951 showed that popular literature, with 1673 titles, ranked first among all categories of books published from Nov. 1949 to Dec. 1950.

23. T'a-p'o Hsüeh-shan Chin-chün Hsi-ts'ang [March on Snow Mountains toward Tibet], Chungking, Hsi-nan jen-min ch'u-pan-she, 1952.

214 is a collection of articles by different authors, 814 as collective authorship has become a fad in Communist China. About a hundred pages is the average length of most of these booklets, and 5" x 7", the usual size of their format. A few photographic illustrations at the beginning of the work depict the "peaceful liberation of Tibet" and the scenes along the route traveled by the Communists army. The picture showing how Communists Army cadres give medical treatment to the native people is a tell-tale selection reflecting the purpose of the whole booklet. In the preface, the editorial department of the publisher states that the publication is designed to show the "greatness of Chairman Mao Tse-tung's troops, and their contribution to the Tibetan people." Depsite its minor flaws, the book seems to be well prepared, well presented, and very readable to people with a basic command of Chinese.

214 Subheadings such as "The Kindness [ of the 208 Communist Army] Is as Deep as the Ocean" on page 94, and "Our Tibetan Brothers and We Have Become One Family" on Page 92, need no elaboration on their propaganda slant. There is a good deal of excellent descriptive material, emotion-packed, sweeping, and touchingly vivid. An objective evaluation of such writings cannot but lead to the conclusion that the propaganda pens of trained Communist writers are skillfully used and, judging by this particular sample, the writers seem to have a sincere feeling for the subjects they are treating in the book.

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thus that the spirit of Sa-ddo (Sa-tham) is a stranger in Li-chiang, a co-immigrant, of the Na-khi.

The famous Ge-sar epic tells of the battles fought by Ge-sar against Sa-tham. The latter was the King of Jang. The word Jang is written in Tibetan in two ways, viz: ljang and hjang. The first stands for Mo-so and appears in a Tibetan manuscript of the Ge-sar legend (ms. in the possession of Roerich [Rolf Stein]), while the words ljang-mo, according to S. C. Das, *Tibetan — English Dictionary*, p. 470a, represent a district in Li-t'ang beyond Kham. The second, hjang or hjangs appear in *Dictionaire Thibétain — Latin — Français*, p. 351b, "*Tribus et regionis nom. in N.W. provinciae Sinar. Yunnan, cuj. urbs principalis est* Sa-tham *seu* Ly-Kiang-fou. *Tribus vocatur Mosso a Sinensibus et* Nashi *ab ipsismet incolis*, nom de tribu et de pays au N.-O. du Yun-nan." Now S. C. Das, *l.c.* p. 452b, gives hjang as a place in N. W. Tibet which once formed the Kingdom of Hjang. He further gives hjangs-shabs as a name of a place in Kham, and Hjangs-sa-tham also as the name of a place in Kham. This latter is, however, our Sa-tham or Li-chiang.

The popular legends about Ge-sar do not mention armies against which Ge-sar fought. The war he fought with the Jang (ljang) has its counterpart in the popular legend in which Ge-sar is fighting the giant demon of Byang. (*See* J. F. Rock, "The Birth and Origin of Dto-mba Shi-lo," etc., in *Artibus Asiae*, Vol. VII, pp. 35, 48–49: also "Studies in Na-khi Literature I," in *BEFE-O*, T. XXXVII, pp. 26 and 37.) The word byang denotes the North: Byang-thang are the grassy or undulating plains of North Tibet. A. H. Francke, in *Der Wintermythus der Kesarsage* (1902), p. II, states that, strange to say, the word byang = north is pronounced jang in lower Ladakh. The celebrated legend of Ge-sar's war with the Jang, Francke, believes to be identical with Ge-sar's popular combat with the demon (giant) of Byang. This combat has its counterpart in the Dto-mba Shi-lo legend where he encounters the giant demon Dtu-ndër-tkhyu-bpa-la-llü, the Tibetan bDud-khyab-pa-lag-ring. Rolf Stein, a student of Ge-sar legends informed me that he found the word *byang* for the *Jang* (Mo-so) only in one passage, *i.e.* in the Ge-sar Ms. of Roerich.

The Na-khi, as has been proved by their voluminous literature which I have translated, have much in common with the people of N. W. Tibet. It

fourth century of our era. Sa-tham must have lived at the same time. This particular Tibetan period is, however, not reckoned as a trustworthy historic one. Real Tibetan history does not begin until about the eleventh century A.D. The dates of the birth of the above king vary with various authors. Sarat Chandra Das gives 441 and his name as Lha Tho-tho-ri nyen-tsen (gnyan-btsan); Schlagintweit in his "*Die Koenige von Tibet*, p. 806, gives the name as Lha-tho-tho-ri-snyen-bshal and the year 463 as the first of his reign. Waddell, in his *Buddhism of Tibet* (*Lamaism*), p. 18, states: "Tibet emerges from barbaric darkness only with the dawn of its Buddhism, in the seventh century of our era." Ge-sar, after all, seems to be a mythical character and so perhaps is Sa-tham, and it is very likely that their legends date much farther back than the third or fourth century of our era. It is thus very probable that the Ch'iang 羌, of which the Na-khi are a branch, brought the Sa-tham legend with them south during their great migration. The name Sa-tham (written in Chinese, San-t'an 三壇), according to the *Chia-ch'ing I-t'ung-chih*, was applied to Li-chiang during the Sung dynasty (960–1126). In the *Yuan Shih* (Mongol History) it is stated that the Na-khi chief Mai-liang 麥良, also called A-liang 阿良, was made the San-t'an Kuan-ming-kuan 三壇宣慰使. In the same work it also states that San-t'an was the ancient name for Li-chiang and that the P'u-haieh tribe dwelled there.

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may also be possible that the Chinese Ch'iang 羌, a formerly large tribe of which the Na-khi are a branch, are identical with the Jang of the Tibetans. That Sa-tham is looked upon as a warrior spirit by the Na-khi can be gained from the texts found engraved on stones in his temple at the foot of the Li-chiang snow range, of which translations are here given.

I do not agree with Madam Alexandra David Neel [20] that Sa-tham once ruled over the place which to-day bears his name, but that, as already remarked, the story of Sa-tham was brought by the Na-khi to Li-chiang and his name given to the town afterwards. The legend relates that his *spirit* descended from the land of Gya-aw-dü (the Gya-de of the Tibetans). That is as much as to say that the Na-khi brought the name of Sa-ddo, of their legends, with them to their new home.

North of the village of Dü-gkv (Yü-lung-ts'un 玉龍村) there is situated at the foot of the snow range a temple dedicated to the god or spirit of the range, Sa-ddo (PLATE 61). The temple, which was constructed during the T'ang dynasty (618–913), actually by the Nan-chao King I-mou-hsün between 784 and 785, is known as the Pei-yo Miao 北嶽廟 (Temple of the North sacred Mountain). Tradition relates that there were three brothers, who came originally from the region of Gyi-aw-dü, the Chinese Chia-k'uan-ti 加寬地.[21] The spirit of Sa-ddo, the youngest, called Sa-tham by the Tibetans who know Li-chiang only by that name, was said to have lived on the western slopes of the range, among the cliffs and crags of Gko-zo-lo. His eldest brother, Aw-wûa-wûa (A-wu-wûa) dwelled in a cave also on the western slope, now known as T'ai-tzu tung 太子洞. His second brother was called La-gkyi-la-khü and dwelled on a black mountain called Na-ngyu-wûa in La-shih-pa 拉史巴, to the west of Li-chiang (*see* Chapter VI, 7, on T'ai-tzu tung). Of the history or legends of his two brothers nothing is apparently known, for I could find no mention of them in Chinese records, and what has been related of them above I have received from old Na-khi peasants by word of mouth.

The Na-khi Sa-ddo is a national hero on whom emperors have conferred titles.

*The Pei-yo Temple manuscript.* — In the Pei-yo Temple is preserved a manuscript which tells of the legends of Sa-ddo, which I translate here in full. The legends are followed by numerous prayers to the spirit of Sa-ddo and laudatory expressions. He is called the creator of the universe, the defender of peace, protector against calamities such as fires, floods, plagues and wars. He is eulogized by saying that his power is as high as Heaven, his light shines like lightning, his mouth spits fire, and his appearance is as white as snow. His

[20] *The Superhuman Life of Gesar of Ling* (1933), p. 230, footnote 1. The places she mentions are actually in Yün-nan and not situated north of the present Chinese province of Yün-nan.

[21] This is the Tibetan rGya-sde 𐰀𐰴. It comprises the central part of Eastern Tibet. The limits of this country are given as a broad band of 60 miles from north to south, stretching eastward from East Nagchhukha, in longitude 92° 40′, to the western confines of the principality of Chha-mdo (Chhab-mdo), *circa* longitude 96° 25′ E. By far the major portion of the people within the region profess the Bön creed. The Gya-de tribes are also called Khyung-po-pa, mainly because one of their deities is the Khyung (Garuḍa). In the Na-khi religion the Garuḍa plays an important role, he is called by them T'khyu, or Dtu-p'ér Khyu-t'khyu, that is, "the Khyu-t'khyu as white as a conch."

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# CHAPTER II

## WEI-HSI 維西

### 1. THE WEI-HSI RECORDS

173 According to the *Yün-nan Pei-cheng-chih* 雲南備徵志, and the *Wei-hsi Wen-chien-lu* 維西聞見錄 (Transcription or records of things heard and seen about Wei-hsi), ch. 18, fol. 1, Wei-hsi was outside the border of Tien 滇 (Yün-nan). It was incorporated with Li-chiang and its territory ruled by the (Li-chiang) T'ung-p'an 通判 (Sub-prefect)[1].

The *Yün-nan T'ung-chih*, ch. 33, p. 44b, states that, "In the T'ang dynasty, the T'u-fan T'ieh-ch'iao 吐蕃鐵橋 was the territory of a Chieh-tu-shih 節度使 (Imperial Commissioner). In the Mongol dynasty it became the territory of the Li-chiang Circuit, and in the Ming dynasty that of the fu-magistracy of Li-chiang. At the change of the dynasty, Wu 吳 (Wu San-kuei) rebelled and later his grandson gave the land to the Dalai Lama of Lhasa. In the fifth year of Yung-cheng (1727) it belonged to Ho-ch'ing fu. A T'ung-p'an of the latter place was transferred to reside there and to protect their territory. In another line on the same page it says that a Chou-p'an 州判 (Second-class assistant department magistrate) from Chien-ch'uan chou 劍川州, a town to the south of Li-chiang resided there with a garrison.

"Wei-hsi t'ing was the Lin-hsi hsien of the Yüan dynasty. It was in the northwest, and was the land of the T'u-fan.

"In the Ming dynasty the native magistrate sent his soldiers to improve the land; its existence dates from that time."

The *Yün-nan T'ung-chih* states further that Wei-hsi became part of the empire during the Ming dynasty. During the reign of K'ang-hsi (1662-1722) it was under the rule of the Dalai Lama of Lhasa. In the seventh year of Yung-cheng (1729) a transferable official was appointed there. Nothing is known of the previous successive changes in the Wei-hsi district.

The Wei-hsi Geographical Records state that from the Han dynasty to the Sung dynasty nothing is known about it. In the Yüan dynasty it adjoined the border of Hua-ma Kuo 花馬國.

No records of the climate or customs of the territory were kept.

814 173 In the year *chi-ch'ou* 己丑 of Ch'ien-lung (1769), a certain Yü Ch'ing-ch'ang 余慶長 filled the function of T'ung-p'an at Wei-hsi. Yü Ch'ing-yüan 余慶遠, who was his younger brother and had the rank of Kung-sheng 貢生 (Senior licentiate) lived with him in the yamen. He enquired about the past from the old native officials, and also from such as could speak Chinese, and thus he acquired considerable knowledge. Yü Ch'ing-yüan composed the *Wei-hsi Wen-chien-lu* already quoted, and it is due to him that we have any records at all about this interesting region, its people, customs, etc.

[1] The office of T'ung-p'an of Li-chiang was established in 1723. The Na-khi T'u-chih-fu (Native prefect) was reduced at that time to assistant prefect of the second class.

[p. 294]